M. M. GOPINATH KAVIRAJ
MEMORIAL LECTURE 1989
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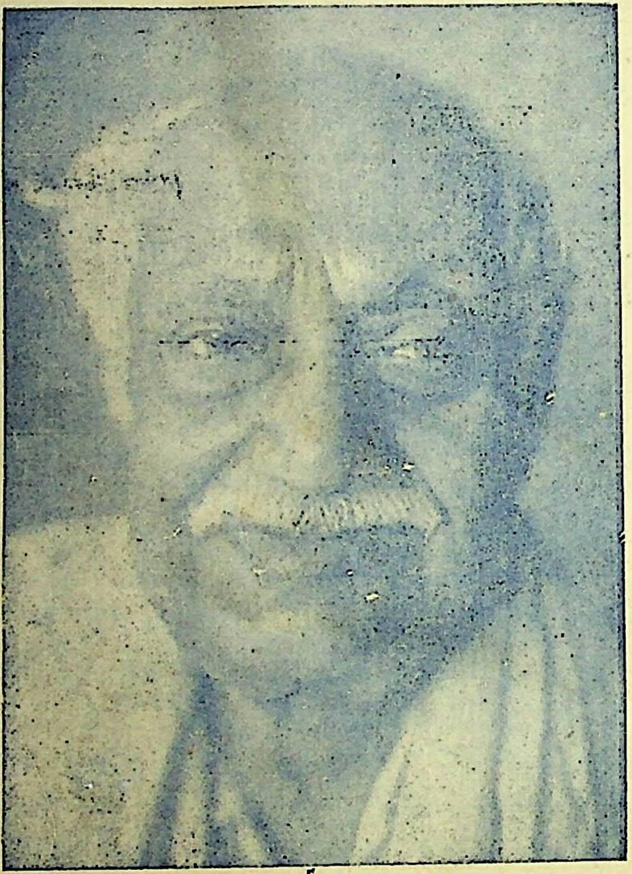

M M. GOPINATH KAVIRAJ
THE UNIQUE INTERPRETER
OF.
INDIAN WISDOM
VEDIC AND TANTRIC

By

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BANARAS HINDU UNIVERSITY
VARANASI

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FOREWARD

The University Grants Commission instituted Mahamohopadhyay Pandit Gopinath Kaviraj Annual Memorial Lecture a few years back to pay a homage to this great soul for his phenomenal contributions in the field of Indian religion and philosophy and also for his thought provoking interpretations with amazing insight of the riddles and mystries that shrouded the supreme truth. The task of organising this Memorial Lecture fell on the shoulders of Banaras Hindu University since Banaras happens to has been the place, par excellence of the sadhana of pujya Kavirajji.

Professor Govinda Gopal Mukhopadhyay, a renowned scholar of Sanskrit and Philosophy was invited to deliver the first Lecture of this series on 1st and 2nd December, 1989. This great orator as well as erudite scholar had been a right choice for this prestigious deliberation as he was also one of the few favourite disciples of Pujya Kavirajji. Prof. Mukhopadhyaya opted to deliver his Lecture on Mahamahopadhyay Gopinath Kaviraj—the uniuqe interpreter of Indian wisdom-Vedic and Tantrik.

Professor Mukhopadhyay, in course of his deliberation, very aptly and precisely eulogised the genius in Kavirajji whose real concern had been the realisation of supreme truth of all existence. To arrive at truths Kavirajji made 'Śraddha' his essential and indispensible requisite. Equipped with this profound quality, he went beyond the apparent sense, 'abidhā' and with his all encompassing gaze and insight he penetreated into the 'unsuspected sidden core of inner suggested meaning, 'vyanjana' and tried to explain and interpret the most difficult aspects of Indian Philosophy. Professor Mukhopadhyay rightly considers him as a most illustious pilgrim who not only 'attained the height himself but he wanted every one to follow the same way.'

Kavirajji throughout his life, like other great souls, tried to show us the right direction, persuaded us to move forward, reassured us in times of our dispair and advise us to keep faith in 'Iśvara'' who controls each and every movement of our creation

I am thankful to Professor Govinda Gopal Mukhopadhyay for delivering, this illuminating lecture and for revealing certain little known and subtle aspects in the personality of Kavirajji before and august gathering in the University. I am equally delighted for this lecture being published by the Bnaaras Hindu University. I sincerely hope that this publication will stimulate its readers to know more about Kavirajji and his revealing discourses which will ultimately help them in their quest of the ultimate truth.

C. S. JHA
Vice-Chancellor

Banaras Hindu University.
Dated : 8th Aug. '92

I consider it as the highest privilege to have been requested to deliver Mahamahopadhyaya Gopinath Kaviraj Memorial Lectures at this University with which I had the good fortune to be associated first as a Mayurbhanj Research Fellow and then as an Assistant Professor of Sanskrit nearly forty five years ago when Dr. S. Radhakrishnan was at the helm of affairs as its illustrious Vice-Chancellor and its founder the great Mahamana Pandit Madan Mohan Malaviya was still its guiding star. It was on that occasion during my research studies here that I had the opportunity of sitting at the feet of MM Pujya Kavirajji for long four years continuously and it was he who initiated me to make an in-depth study of our ancient wisdom stored in our scriptures and opened my eyes to a new vista of knowledge which was hitherto unknown to me. Whatever little I have learnt in life is a gift from him and this honour that has been bestowed me today by calling me to deliver the memorial lectures connected with his hallowed name is equally a gift from him, for I have nothing of my own to speak to you but only his thoughts to be lisped ineffectively and inadequately.

As it is well known to everybody Pujya Kavirajji was a man of wide learning as well as deep realisation. In him, *naisargikī ca pratibhā śrutam ca bahu nirmalam*[1] had a unique and unparalleled combination. He was thus not just a man of letters but a man of spirit, if I may say so. He will always go beyond the apparent sense, which is known as *abhidhā* and bring out the inner suggested meaning or *vyañjanā* which lies behind each and every word and in this I consider him to be a *Kavi* in its Vedic sense i.e. *Krānta-darśī*, who can look beyond through the broad sweep of his all-encompassing gaze into the very depth of being.

His vision being so broad and deep naturally made him a great synthesiser, who decried none but valued each and every system for their unique contribution to the realisation of the one supreme truth of all existence. He was a seeker of truth till the last breath of his life and was always ready to accept the truth even if it came from a child. Such was his inborn humility and fervent zeal for knowledge that he will bow down to everyone in his quest for truth. This catholic spirit made him move literally from door to door in search of saints and sages, any one of whom having realised the truth, he believed, may perchance deliver the goods and so he felt it will be extremely unwise to ignore any one of them. This trait in his character made many a one misunderstand him as a credulous man who puts his faith without any question on anything that is reported or presented to him as supernatural or supersensuous. On the other hand, through this unique quality in him, he seemed to set before us all what should be the true ideal of a real seeker viz. openness of mind without any prejudice of one's own as also to indicate the true relationship between revelation and reason, between *praṇipāta* and *paripraśna.*[2]

It is well-known that philosophical thought in India had its birth and growth in the lap of Mother Śruti. Śruti or Veda was universally accepted as revelation by all the orthodox systems of philosophy and even the heterodox systems, who disowned the Vedas, recognised the words of their Master or Founder as such and engaged themselves in the interpretation of them. Out of this has grown the huge philosophical corpus of India, which amply demonstrates the fundamental character of Indian philosophy viz. the synthesis between revelation and reason. The entire fabric of intellectual speculation in India has been spun and woven round the intuitive wisdom that has been revealed through the words of the seers. Śabda or the Word is thus fundamental here, Artha or the meaning, which is to be searched after, follows later, though the two are intertwined, in eternal wedlock like Pārvatī and Parameśvara. The search is for the Artha or Reality through its expressiod, the Sobda or the appearance. Reality or Artha which is invisible has clothed itself, as it were by Sabda, to put up a form upon the formless add only by tearing up this veil of Sabda can one behold the naked reality or Artha in its true essence or nature. Pujya Kavirajji had dedicated his entire life in unveiling the the reality through a removal of all its coverings put up by the words.

The coverings are many, the sheaths are fourfold. The Vedas and Tantras speak of the four levels of Vāk or the Word: Parā Paśyantī Madhyamā and Vaikharī.[3] The Ṣābdikas or grammarians recognise only three leaving the ultimate Parā apart. The Ālamkārikas, while dealing with the *artha* or meaning acpect, similarly emphasise the three levels of the import viz *abhidhā lakṣaṇā* and *vyanjanā.*[4] Though one starts with the spoken word at the level of the senses, he must move towards the flaming word or the seeing speech to seize the real or the ultimate expression . The import or meaning too is not fully grasped if one remains confined to the level of literal meaning alone and fails to grasp the inmost suggested sense. If any one cares to go through the writings of Puiva Kavirajji with a little care and concentration, he will find at every step how Kavirajji always goes beyond the apparent or surface meaning and brings out the unsuspected hidden core through his amazing insight or seeing intellect, *paśyantī buddhi.* We are generally in touch with the downward fourth or last level of Vāk, with which we carry on our intellectual pursuits and worldly business (*turīyām vācam manuṣyā vadanti*)[5] The other three being hidden in the cave, as it were (*guhā trīni nihitā*)[6] and thus beyond our reach. But to Pujya Kavirajji this Vāk like the bride or spouse laid bare her breast, revealing Her infinite beauty and grandeur (*tanvam visasre jāyeva patye uśatī suvāsā*).

To cite just one instance, I refer to his interpretation of a verse from the Ṛgveda, which I had the good fortune to hear from his lips one day while I was taking lessons at his feet. It is quite a wellknown mantra occuring at the very beginning of the Ṛgveda iu the opening hymn to Agni and the meaning too is apparently very clear. It runs thus;

> *Upa tvāgne dive dive doṣāvastar dhiyā vayam namo bharanta emasi.*[8]

Which means: O Agni, we approach Thee with respectful obeisance day after day, through our thoughts evening and morning. After reciting this verse, he enquired of me if I had gone through it before, to which I nodded my assent, as it was in our prescribed course of studies in the post-graduate class. Then he asked me: 'Have you noticed how this mantra synthesises all the three main approaches to the deity, viz. *karma, bhakti* and *jñāna*?' I felt non-plussed as I could not make out how *karma, bnakti* and *jñāna* of which not even a synonymous word could be found in the mantra, can be conveyed by it. He then smilingly pointed out to me that there is 'dhiya' meaning knowledge, namo bharanta' signifying bhakti and 'upa emasi' denoting the movement or karma. Then he added: 'It is always a triune path that the Vedas advocate. Whenever you desire to approach or adore the deity, the three must be combined'. I was simply dumbfounded and only then I came to know and realise that the utterances of the seers contain much more than meets our eyes.

Coming now to the topic of the Vedas, I shall speak a few words as to how he viewed them. They were the revelations that came through a direct seeing of reality and that is why those who were privileged to behold thus, came to be called the seers or beholders, ṛṣis (*ṛṣir darśanāt*)[9]. To them, it was just seeing and reporting, there being no admixture of any thought, as the movement of the mind was not yet initiated or engendered, the mined itself having not been born, The mantras came out from a level 'when thought was not but in enjoyment it expired'. Philosophers call it the level of the intuition, where there is a direct seizing of the object through an 'entering into it'[10] as Bergson calls it. It is distinguished from the intellect, which like a squirrel only 'moves round the object'.[11] The Yoga system of Patanjali calls it the truth-bearing illumination, *ṛtambharā prajñā*,[12] in which there is not a shadow of misapprehension or non-cognition and where the entire thing with all its details is seized all at once, with all sequence or graduality being overcome through an instantaneity of total awareness.

In this age of reason, revelation has become suspect and is summarily dismissed as mere fancy or imagination, which does not stand the scrutiny of the intellect. But it goes to the credit of the Indian retionalists that however much they upheld the supremacy of reason and devoted themselves entirely and exclusively to the perfection of the reasoning process, yet they always owned that there was a higher level of awareness which transcended all thought-process, where everything is known always directly. The *Yogi-pratyakṣa* or *Yuktasya sarvadā mānam*[13] is given its due place of honour being of a class apart and never dismissed as nonsense or irrational even by the strictest logician of ancient India, though unfortunately in modern times there is a tendency to scoff at it all.

Pujya Kavirajji, therefore, used to point out untiringly that in order to arrive at truth the first essential and indispensable requisite is *Śraddhā*. Now what is this *Śraddhā* ? Literally, it is the holding of the truth, which means the utter clarity of the mind, free from all prejudices, angularities, that can reflect truly and entirely the object in view by holding it in the heart. This holding or acceptance is not blind. What the heart sees or seizes, accepts initially must be later endorsed by the mind or reason. First, something comes to us (*āgama*). It is a gift to the heart and it is accepted with reverence. Then starts the process of reasoning (*anumāna*) to find the rationale of it. Finally comes the absorption through the essence of the deepest contemplation (*dhyānābhyāsarasa*).[14] This is the eternal Indian way to *Prajñā* or Wisdom of which Pujya Kavirajji was the most illustrious pilgrim and having travelled and attained the heights himself wanted everyone to follow the same way. He will unfailingly point out the three essentials of this path: *Sadguru, Sadāgama* and *Sattarka.*[15] One must first go to the true teacher, the realised soul; then get from him the knowledge of the true scriptures and finally make that knowledge his own by a true process of reasoning. One must take note of the adjective '*Sat*' attached to each. A false teacher who has not realised truth can only misguide people and can never point out the real way to the seeker. Similarly, if one takes recourse to any scripture that is not authentic, not related to the true revelation of the Vedas will be misled and will never find the truth. Lastly, the process of reasoning must be on the right lines. It must be undertaken not to disprove but to prove the truth of the revelation, taking of course full congition of the counter-arguments and meeting them fully to the entire satisfaction of the mind and the faculty of reason.

Thus we find that there was no stifling of reason on any account whatsoever in the Indian tradition, as is generally supposed wrongly by many modern thinkers but reason was always subservient to revelation, rather based on it. The primal thing was revelation and for those to whom the revelation came or dawned directly, no reasoning at all was necessary. With the wearing off of the direct vision came cogitation or meditation to win back that vision. The *ṛṣi* or the seer was then replaced by the *muni* or the thinker. This becomes clear when we look to the different periods of Indian culture beginning from the Vedic.

The Vedic seers give a call just to behold: *paśya devasya kāvyam na mamāra na jīryxti.*[16] 'Look at this lyric of the luminous Lord, which neither dies nor decays. Day in and day out the Vedic seer will be keenly watching with wonder the gradual unfoldment of light on the backdrop of the blue sky, the dark void. He was indeed like a naive child whose mental faculties had not yet developed or started functioning and that is why he is so full of wonder and admiration at whatever he beholds. Those who describe the Vedic age as that of the brute or the savage and consider the Vedic hymns as the songs of the rustic, uneducated, uncultured, primitive man do unwittingly pay a tribute to the people of that age by bringing out their true characteristic. Mind was not developed in them because their senses were not yet blurred, their vision not blinded as yet by passion or any mental formulation (*vikalpa*) Their vision was infinitely wide and all-pervasive (*nirvikalpa*) which could behold eternally (*sadā paśyanti*) the highest status or manifestation of that all-encompassing reality, (*tad viṣṇoh paramam padam*)[17] without any impediment or obstruction whatsoever.

These Aryas or noble ones, as they were called or known, always kept in view the light as their goal (*āryā jyotir agrāḥ*).[18] Even in the darkest gloom of the midnight their eyes were wide open in search of that light. The light was nowhere to be seen even in its faintest glimmer but its courier carried the reassuring message of its coming as it came running on horseback. Not one,but two of them come running one after another and they are hailed as the twin gods, Aśvins, one of whom covers the dark part of the night say from 12 p.m. to 3 a.m. (*tamobhāga*) and the other the comparatively luminous part (*jyotirbhāga*), say from 3 a.m. to 6 a.m. The resplendent. Uṣas comes next, who is viewed sometimes as the mother from whose womb is born the Sun or sometimes as the ever elusive damsel in search of whose love comes running the rising Sun but can never get hold of her because by the time he arrives she is gone. to repeat the same trick over again next morning and so on eternally (*maryo na yoṣām abhyeti paścāt*).[19] After Uṣas, comes Savitā with the promise that the light will be born before long. The earth is still covered with darkness but the sky is now lighted up. Soon thereafter the whole wealth of light is promised through the advent of Bhaga, who brings the happy errand that the Sun is at last coming up. Then comes Sūrya, the fully risen Sun in all its splendour, removing all the darkness from the face of the earth. Then the Sun has to gather all its rays into its orb to rise up still farther and thereby foster the entire creation. This is the form of Pūṣan, the fosterer, the gatherer. Having gathered all its rays into itself, it moves up towards the zenith and from that summit it surveys and encompasses all as Viṣṇu, the all-pervading lord. The journey of the light thus ends here through its seven steps—Aśvin, Uṣas, Savitā, Bhaga, Sūrya, Pūṣan and Viṣṇu. The entire Vedic literature is resplendent with the invocation of this light and light alone. To move from the sphere of darkness towards higher, higher light till one reaches the highest sphere of light,[20] seems to be the only goal of the Vedic seers and their sole deity is the Sun, though called by different names in its different aspects.

This adoration of the Sun by the Ṛṣis of Ṛgveda was not just a poetic ecstasy but was based on a deep science of life, which they had discovered. Pūjya Kavirajji was its modern protagonist and as is well known *Sūrya-vijñāna* was one of his unique passion in which he had been initiated by his spiritual Guru, Swami Visuddhananda Paramahamsa. But for Kavirajji, this *Sūrya-vijñāna* would have remained completely unknown, for it was he alone who could unfold its mysteries.He used to point out that the entire creation is brought into being only through two principles viz. Agni and Soma and the Ṛṣis were fully aware of this fact and had therefore, declared that the world is a product of Agni and Soma, *agnisomīyam idam jagat*[21]. Another fact follows inevitably from this viz. *Sarvam Sarvātmakam*[22], all is contained in all, everything contains everything, the main ingredient being the same in each. This also establishes the unity of all existence, proves to the hilt that all is ultimately one and nothing but the one.

In the Sun, these two principles inhere or rather combine into one. Pūjya Kavirajji, in one of his writings, comments that even a child knows that the Sun can burn everything but even the most wise man does not know that the Sun can also create everything. Through the power of Agni inherent in it, it can burn or destroy everything but again through the power of Soma which is equally latent in it, it can create whatever it likes. Agni is the power that consumes, dries up, devours everything while Soma is that which sustains, enlivens, cherishes everything by its life-giving sap or *rasa.*[23] On one side is the *ojas* which by permeating the world holds it by its strength while on the other hand the growth, development of everything is taken care of by Soma in the form of *rasa.*

The dream of the Vedic seers was to strike a balance between the two, Agni and Soma and that is why the Ṛgveda opens with a hymn to Agni and practically closes with an entire *mandala* dedicated to Soma.[24] Soma or Amṛta, immortality was the cherished goal and the means to attain it was Agni. Agni is the leader, who takes one forward (*agram nayati*)[25], he is the invoker or caller (*hotā*) who calls down the gods, he is the mediator (*dūta*) between heaven and earth and therefore the priest (*purohita*) through whom all the offerings to the gods in heaven are despatched. As he goes forward as Agni, so he also carries down the gods from the heaven to the earth as Vahni. Though a denizen of heaven ((*devo deveṣu*), he has chosen to reside here on earth as a friend of humanity and so he is our nearest and dearest (*nediṣṭha and preṣṭha*) deity. The Ṛgvedic hymns are therefore mostly dedicated to him.

Another deity who shares the privileged position of Agni in the Vedic pantheon is Indra, who holds the key to Soma or the life-giving waters and is himself the heaviest drinker of Soma (*Somapātama*)[26]. The flow of waters is withheld by Vṛtra, the demon and Indra smashes him down by his *vajra* or thunderbolt and thereby makes the waters flow again smoothly. Here also the symbol is quite clear and one easily understands why India occupies the position of the national god of the Vedic Aryans because without his aid he can have no sustenance, being unable to grow any food if there are no rains. Thus like Agni, this second principle of Ap or the waters, which virtually signify Soma, has been invoked again and again throughout the Ṛgveda. As the Ṛṣis of Ṛgveda have climbed to the very top of heaven in search of the light or *jyotiḥ*, so have they plumbed to the very depth of the ocean to get themsalves soaked in *rasa* and have sung forth in ecstasy that 'today I entered deep into the waters, was united with *rasa*'[27] and then prays again to Agni to come forth and endow him with his *varcas* or *tejas*, vigour and strength. The combination of *jyoti* and *rasa*, Agni and Soma is a marked feature of all Vedic hymns which cannot miss the eye of any discerning reader and such words as '*payasvān*'[28] or '*svarvatīr*'[29] convincingly prove their close inter-relationship.

It is to be carefully noted that not only in the mantras of the Saṃhitā but also in their application through the performance of Yajña or Karma Kāṇḍa, these two principles occupy the primal place of importance. Yajña is to be performed by lighting the fire or Agni, which happens to be the *ādhāra* or *adhikaraṇa*, the very basis of all sacrifices and the *upakaraṇa* or the thing to be offered in this Agni is again nothing but Soma. The Somayāga is looked upon as the highest form of sacrifice, which is rather the prototype of all other sacrifices, like the Iṣṭiyāga or Paśuyāga. Yajna being the most potent agency of purification it is natural that of its two main components, Agni should be significantly qualified by the term *Pāvaka* and Soma by the invariable adjective *Pavamāna*. In our ordinary day to day worldly affairs too, these two viz. fire and water happen to be the purificatory agencies. It is no wonder, therefore, that the Vedic seers should choose these two alone as the principal agencies of Yajña and through this twin principle they wanted to attain that sphere of eternal bliss and supernal light (*yatra jyotir ajasram yasmin loke svar hitam tatra mam dhehi pavamāna amṛte loke akṣite*)[30], in other words, where the Sun alone reigns.

According to Pujya Kavirajji the key to the riddle of creation lies in the Sun, which holds in harmony the two apparently opposite principles of Agni and Soma and the Vedic seers had a thorough grasp of it. He, therefore, considered them as the supreme scientists of life and not merely as idle speculators or even profound thinkers alone. Nothing will ever satisfy Kavirajji unless he could relate it to life. He was a down to earth man, ever concerned for the welfare of the entire humankind. Even when dealing with philosophical systems, his one main concern was to find its usefulness to life. He used to point out that the vision of the Vedic seers having been lost, naturally the search started through the mind. The Ātman now became an object to be seen (*draṣṭavyaḥ*) as it was no longer visible, it was to be sought after (*So anveṣṭavyaḥ*),[31] it was to be enquired about (*Sa vijijñāsitavyaḥ*)[32]. This process of enquiry started even in the Vedas during its later days when the vision had already started getting dimmed.

We may here refer to one of the profoundest hymns of the Ṛgveda which is found almost at the very end in the tenth maṇḍala. The seer is here frantically in search of the root of creation and though all around he finds darkness enveloped by darkness, he plunges into the unplumbed depths of the ocean in order to get hold of the binding knot of existence amidst non-existence. He can surmise that the seer-poets through their one-pointed chiselled mind could penetrate ultimately to the depths and must have found that desire (*Kāma*) was the root of creation. Still he has to end with a note of despair, which some interpret as an expression of agnosticism where he exclaims: 'Who really knows? Who can say whence has it been born? Whence this creation?' The gods are posterior to this creation because they have also been created and must have therefore come only after creation. So who will then be knowing whence it all came? If, whence this creation came, is sustained or not sustained, he who lords over it in the supreme sphere, perhaps he may be knowing or may not be knowing'.

I have quoted it at length to show how keen becomes the search, how deep becomes the doubt once the vision is lost and the gloom sets in.

But this gloom of the gnawing heart can only be removed by winning back the vision, for which one first takes to hearing, then to reasoning or cogitating and finally to meditating or contemplating. All these are no doubt indirect processes which are taken recourse to in order to get back that direct vision. The Vedas thus gave way to Vedanta, realistic poetry was now replaced by idealistic philosophy. Doubt is surely the mother of all philosophical enquiry and in the Upaniṣada we find this *vicikitsā* or doubt as the starting point of all dialogues and discourses. Another distinguishing mark of this Upaniṣadic period as contrasted with the Vedic lies in the turning of the gaze inwards instead of looking outwards. The Self now becomes the focus of enquiry: *Katham āyāti asmin śarīre*? How does the self come into this body? *Prete vicikitsā astītyeke nāyam astīti caike.* Doubt is there as to what happens after death, some say the self remains, some say it does not. *Kasmāt mulāt prarohati*? From what root it sprouts forth again? The whole emphasis is now on the knowledge of the Self: *tam evaikam jānatha anyā vāco vimuncatha*, know that one alone, give up all other talk is the strict injunction here. From this exclusive concentration on the self alone the Indian wisdom, according to many, has lost its touch with the world and has totally neglected the material aspect, which is as much a part of reality as the ideal or spiritual.

Pujya Kavirajji, as we have already pointed out, was ever awake to the reality of the world and its suffering. While he could himself behold the true nature of existence through his unimpeded wide vision like the Ṛsis of old, yet he was always ready to help others get that vision through ratiocination and mutual discussion. Philosophy, therefore, was a matter of deep interest to him and he made a detailed study of all the

Indian systems, both orthodox and heterodox and has also left his profound observations almost on all of them. Here again he would point out that philosophy in India is not mere idle speculation or just an intellectual or academic pursuit. The very name Darśana signifies that the goal is always a vision or direct realisation through the process of reasoning. Almost all the systems start their enquiry with the human problem of misery and try to find a way out of it. Apavarga, mokṣa, by whatever different names it may be called, all the systems seek freedom or libration from misery. Thus philosophy in India is always related to life and never divorced from it.

Misery is a basic fact of existence, which cannot be denied or explained away. Now while studying the suggested remedies for the removal of misery in the different systems of philosophy, Pujya Kavirajji discovered that the crux or the problem lies in the mistaken confused fusion of two apparently opposite principles viz. spirit and matter, consciousness and unconsciousness, self and the world and while offering the solution to this problem most of the systems have tried to separate and disjoin the two, even through a severe denial of one of them. It is sheer ignorance or delusion that has led to this confusion between matter and spirit and once we can get over this ignorance through a thorough discriminatory knowledge, we will come to know that 'the twain can never meet' because like darkness and light, matter and consciousness can never inhere together. Yet it is a fact in our present experience that we are finding them together. There is an indissoluble tie between the two, which is called *cid-acid-granthi*. How then to untie this knot ?

Materialists like Cārvāka are also Advaitists in their own way in as much they deny the existence of consciousness as a distinct entity from matter but explain it as just an epiphenomenon or by-product of matter itself. The Naiyayikas are no better, as they, even after affirming the existence of the self, explain its consciousness not as inherent in itself but temporarily generated in it through its contact with the mind, which ceases as soon as the mind is separated from it, leaving the self inert and unconscious almost as a stock or astone. The Samkhya is a true dualist, who keeps consciousness apart in Puruṣa or the Self alone and leaves Prakṛti or Nature as inert matter but yet to explain the phenomenon of creation it has to own that even matter has the capacity to take the reflection of consciousness and thereby itself appear as conscious. Matter also reflects itself in consciousness, whereby the immovable consciousness appears to be moving. There is thus a mutual reflection between the two, which affects or changes the nature of each of them.

The Vedanta affirms the primacy of consciousness, which alone exists according to it. Matter or the world as such is just a super-imposition on that consciousness, which is the ground or base, *adhiisṭhāna* or *āśraya* of all this appearance. Vedanta, however, finds it baffling to account for the appearance of all this multiplicity on the bosom of that unity and has to bring in *māyā* which is inscrutable and inexplicable in its nature, being neither real nor unreal. Vedanta rightly diagnosed the root of the malady when it affirmed that it is duality that causes all fear but in its anxiety to do away with duality it has practically denied reality to one of the two viz. the world, conceding only a *vyavahārika sattā* to it to account for our undeniable experience of it.

Pujya Kavirajji used to view the different systems of philosophy as a gradual evolution of human thought in the search for the secret of existence. It starts with matter or the body, as in Cārvāka and ends with pure spirit as in the Vedanta. Spirit or consciousness gradually frees itself, as it were, from its outer trappings, like the body, mind and life and finally comes out or bursts forth in its full glory through the different systems of philosophy. It is not possible to get hold of the naked reality all at once and so every system has its utility and justification and none of them is to be despised or decried or disowned. Being stationed above all, it was possible for Kavirajji to place each system in its right perspective and also to trace a developing movement among them. Similarly in connexion with the concept of God in the six systems of philosophy, he used to point out how it has grown as a spiral or circiuitous movement, sometimes disappearing and reappearing over again in a neer and richer form, as in a mountain path the snow-capped peak is sometimes visible and again becomes invisible. The Vaiśeṣika, for instance, is not so much concerned with God but to the Nyāya, He is indispensable as the creator and distributor of the results of all actions. To the Sāmkhya, He is redundant or superfluous, as creation and distribution of results may well be taken care of by Prakṛti alone. But Yoga brings Him back again not for creation but for getting out of creation, not for distribution of the fruits of action but for the distribution of the saving knowledge, not as *Karmaphaladātā* but as *jnānadātā* or *guru* God is again dispensed with in Mīmāmsā, as Veda alone is competent to give jñāna as well as initiate karma but finally the Vedanta re-establishes Him in His full glory as the very source of creation as well as of all knowledge.

Even after re-establishing God in His true status, the Vedanta takes away His very existence, as it were, by declaring Him as *māyika*, created by *māyā*, though He lords over it and is not subservient to it like His counterpart, the *Jīva*. When *māyā* is removed, Iśvara or God is also gone, leaving only the bare Brahman all by itself. The concept of Advaita is no doubt saved and preserved thereby but only at the cost of the world. The phenomenon of multiplicity is not explained but denied outright. Pujya Kavirajji was an Advaitist par excellence and was therefore an earnest admirer of Vedanta and its adherent too but he felt that its explanation of multiplicity as a product of *māyā* was inadequate and unsatisfactory. Even true Advita suffered if a second principle like *māyā* is posited or recognised, however much it is called neither real nor unreal. Kavirajji, who was in search of the Pūrṇa Advaita, therefore, felt unsatisfied with Vedanta and found his heart's desire fulfilled when he came across the *Isvarādvayadarśana* as distinct from the *Brahmādvayadarśana* propounded in the Trika or Pratyabhijñā system of Kashmir Saivism.

What endeared him to the Trika darśana is, to my mind, its affirmation of *Svātantrya* or utter freedom of Siva or the ultimate reality as well as its detailed and most satisfactory explanation of the process of creation. I have already referred to the deep interest Pujya Kavirajji had in the world existence and how keenly he felt the sorrows and pangs of the world. Another remarkable aspect of his character was his deep devotion to Iśvara, his unflinching *āstikya buddhi* that God exists and controls each and every movement of creation. He could never conceive of a *nirlipta, udāsīna* Brahman to be the basis of creation, who is absolutely unconcerned about the happenings in the world. The Vedanta has tried to keep the pure unsullied-nature of Brahman intact by affirming its *asangatva*, unrelated ness by which, on the other hand, the status of the world has been undermined, reducing it almost to nothing but an illusory appearance like a mistaken snake on a rope. The Trika, as distinct from the Vedanta, has preserved the purity of the ultimate reality, which is here termed Siva, not by affirming so much its *asangatva* as its *svatantratva*. By this unique concept, both the world as well as its creator have been endowed with a supreme majesty. The world then becomes an expression or emanation of the Absolute and the Absolute also is not exhausted or diminished thereby but remains as ever in its own untarnished purity and majesty. This is exactly conveyed by that wonderful couplet in which the fullness of this as well as of that is equally affirmed and it is also stated that even after the full being extracted out of the full, the full remans as full as ever.

As already pointed out, Kavirajji was ever after this fullness, this Pūrṇādvaita and he found in the Trika system a most satisfactory rationale of it. Because of his love and admiration as well as most lucid exposition of this system he came to be known as a Tāntrika, though he was as much of a Vaidāntika in his practice and profession. He would point out again and again that Sāmkara in his essential nature was a devout follower of the Tāntrika way, though to meet the Buddhist nihilism he had to formulate his philosophy very much on the same line, which earned him the misnomer of being a pseudo-Bauddha or *prachhanna bauddha.* Had he not been an ardent admirer of the Tantras, he could never have written such wonderful hymns like the *Ānandalaharī* nor would he have initiated the worship of the *Srīyantra* in all the four mutts he had established in the four corners of India, which is still devoutly followed even to this day by all his successors along with the worship of *Candramauleśvara.*

III

Let us now try to have a close look into this Trika philosophy closely following its illuminating exposition by Pujya Kavirajji. As in the Vedanta, the ultimate supreme reality is conceived here also as of the nature of pure consciousness, which is termed *Samvit.* It 'is self-huminous and unaffected by the limitations of time, space and causality'. It is infinite light called *prakāsa* with an unstinted freedom of action called *vimarśa* or *svātantrya*'. This 'Samvit is like a clean mirror within which the universe shines as an image reflected in a transparent medium'. Here again one is reminded of that beautiful verse that came out of the pen of the great Sankara: '*Viśvam darpaṇa-dṛśyamāna-nagarītulyam nijāntargatam*'. Thus the universe is not an extraneous thing apart from *Samvit* but is iseparable from it. The analogy of the mirror, as Kavirajji points out, should not be pushed too far. 'The mirror reflects an object but *Samvit* in its fullness being creative requires no object outside itself.

The question then may arise: If there is no object outside itself, what does this objectification mean or signify? The objectification is nothing but me-throwing-out, which is termed *visarga* or expelling. What was compressed in itself as *bindu* or just a dot now becomes two dots or *visarga*. What was just bare '*a*' is now joined with another '*a*', that is itself and assumes the form of *ā* and it is this *ānanda* that is the root or source of all creation, as stated in the Upaniṣad too. As expressed by Kavirajji so beautifully: 'The One becomes many, not under the pressure of any external principle but through its own intrinsic dynamism'. By this intrinsic dynamism is meant the '*svātantrya*', the Freedom to evolve by itself, the '*vimarśa*' the intrinsic reflective power, the '*spanda*', the heaving or throbbing which is in the very heart of *prakaśa* or *Samvit*.

Prakāśa or *Prajnā* is thus one with Prāṇa and therefore in explaining the process of creation, the first movement is generally indicated by the transformation of *Samvit* or *Prajnā* into *Prāṇa : prāk Samvit prāṇe pariṇatā* . This indrawing and outdrawing, inhalation and exhalation is eternally going on in the bosom of consciousness or reality, through its own free will. When it comes out, it becomes the other, the *idam*, this or the '*Sah*', he and again when it goes back there is no other but only me and me alone i.e. *aham*. In the process of coming out or projecting itself outward, the ultimate or *anuttara* '*a*' stretches or spreads itself as far as '*ha*' in the wide expanse of the sky as it were and then again encircles it all in the deep embrace of the dot or *bindu*. Then it has made the full circle, which is then termed as *purṇāhantā* , the full or integral 'I' which knows all its expression as nothing but itself. He is then no longer the '*mitapramātā*' or the limited knower of this or that thing but the '*parapramātā*', the supreme knower, where there is nothing outside the range of his knowing.

Thus the process of creation being a self-evolution through its own intrinsic dynamism, the outward moving 'motion seems to be initiated and multiplicity evolved within the primal unity under its own influence'. 'For this reason the one always retains its unity and yet creation etc. with their infinite varieties follow'. Thus from this standpoint, 'the many is as real as the one, for both are the same'.

But still a problem remains and that must be faced and resolved satisfactorily. The moot question is: 'how does creation as a *vikalpa* emanate from *Samvit* which is pure and free from all *vikalpas* ?' The Vedanta answers it by saying that 'it does not so emanate but is part of a beginningless process going on within the domain of matter or *māyā* and superimposed on *Samvit* or Brahman which reveals it—a process which is not in any way initiated by it' The pure *nirvikalpa* status of Brahman is thus preserved no doubt but the emanation of *vikalpa* is practically denied or dismissed.

As Pujya Kavirajji points out, "the attitude of Agama is different. It believes in *Svātantrya* or power in the *Samvit* to generate movement, though it is only *ābhāsa*, and externality is only apparent. The universe is within this power and power is within the Absolute. When power is supposed to be dormant, *vimarśa* is held to be dissolved in *prakāśa* (*antar-līna vimarśa*) (*cf. māyurāñḍarasopama*)....... But when power awakes, as indeed it always is, the supreme consciousness remains conscious of Itself". Samvit is thus "*prakāśa* as well as *vimarśa*--it is beyond the universe (*viśvottīrna*) and yet permeates it (*viśvātmaka*). The two aspects constitute one integral whole" .

Vikalpa thus wells up from the very heart of *nirvikalpa* at its own free will, yet leaving the *nirvikalpa* as it is. This we cannot realise so long as we are drifting along the currents of *vikalpa* and we also cannot realise it if we get back to the state of *nirvikalpa*. The realisation, therefore, can come only if one can stand in the middle. The mid-point being revealed, we attain *cid-ānanda*, *prakāśa* as well as *vimarśa* together simultaneously. This mid-point, Pujya Kavirajji used to emphasise time and again, by describing it as the *Ksaṇa* or the supreme moment, in which the entire universe is truly known to evolve in its fullness (*ekasmin eva kṣaṇe sarvam jagat parināmam anubhavati*) . The *kṣaṇa* or the moment alone is real and eternal, time or the flow of the past, present and future in which we are all drifting is a creation of our mind (*Kṣaṇastu vastupatitaḥ Kālas tu buddhi-nirmāṇaḥ*).

As already pointed out, Pujya Kavirajji's entire concern was about this ailing world, suffering humanity. Philosophy was not to him a pastime or idle speculation. He tried to find the solution of all the ills that time brings to us. He was ever looking forward to that revelation of the supreme moment in which the process of time would cease, yet the world would not cease thereby but will be revealed in its full glory and real nature. One must go beyond *Prakṛti*, beyond *Māyā*, beyond even *Mahāmāyā* to the realm of *Śakti*, where manifestation in its true nature, freed from the last vestige of *acit* or inconscience, first comes out. Then and then alone the entire world will be freed from the thraldom of time, the true kingdom of God will be established on earth. Whether this is all an idle dream or mere nonsensical speculation is for every one to judge but one thing is certain that if freedom or *mukti* is not a chimera, it can be truly achieved in its fullness only by the path delineated by Pujya Kavirajji, which he fondly used to call the path of Akhaṇḍa Mahā-Yoga, the integral supreme Yoga.

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